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The Politics of Second Generation Discrimination in American Indian Education: Incidence, Explanation, and Mitigating Strategies. By David E. Wright, III, Michael Hirlinger, and Robert E. England.

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collide (by choice and circumstance) to make meaning out of difference. Deloria efficiently applies the methods of post-colonial and cultural studies scholars who have heretofore ignored interactions between Euro- and Native Americans. American Indian studies is certainly improved by their notions of culture, history, and power; however, Deloria manages to circumvent and redirect the opaque and sometimes pedantic language of these fields to engage readers more successfully. I believe that many post-colonial studies and cultural studies scholars could learn from Deloria's ability to make very complex ideas intelligible. Scholars of culture and performance will also learn much from this brilliant book.

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The Politics of Second Generation Discrimination in American Indian Education: Incidence, Explanation, and Mitigating Strategies. By David E. Wright, III, Michael Hirlinger, and Robert E. England. Westport: Greenwood Publishing Group, 1998. 192 pages. \$49.95 cloth.

Beginning with the monumental dictates of the 1954 *Brown v. Board of Education* decision, schools have been trying, with varying levels of compliance and success, to reverse the tenet behind the sweeping 1896 *Plessey v. Ferguson* ruling, which stated that separate can be equal. Since *Brown*, schools have implemented a variety of measures designed to assure that education would be integrated and, therefore, theoretically equal. Bussing, admission set-asides, and, the latest alleviator of educational disparity, vouchers, are a few of the ways in which educational disparity (read: discrimination) were to be remedied. These programs are not, both by ideology and design, race neutral. They were designed with the clear intention of assisting the typically unassisted—minority students. Historically, both the legislation initiated and the language professed concerning educational discrimination was most tangible within the context of the African American community (and justifiably so, as African Americans, to date, comprise the largest minority group in the United States). Yet there was, and is, another minority group that has suffered and continues to suffer its own brand of sweeping discrimination. Alternately ignored or forced to assimilate, American Indians have not escaped the discriminatory forces that impact their educational access and attainment. Long after the dust settled over both *Plessey* and *Brown*, the lingering aftermath, discrimination still affects many American Indian students. The remedies imposed in the 1950s are still fighting the effects of educational discrimination well into the 1990s, with abatement still a lingering ideal.

In order to situate the premise of *The Politics of Second Generation Discrimination in American Indian Education*, a definition of its theoretical underpinning is required. Second generation discrimination is defined as the continuance of policies and practices that, after schools have been desegregated, still serve to limit the educational equality of some students. With par-

ticular candor, the authors contend that "Second generation discrimination involves the use of academic grouping and disciplinary processes in order to separate American Indian students from white students" (p. 17). The consequences of such actions are that "American Indian students are denied educational opportunities offered to whites" (p. 17). The underlying objective of this book is to illustrate the means by which second generation discrimination is manifest in American Indian education and to offer methods through which it can be addressed.

The first six chapters of this book provide a sweeping and thorough analysis of second generation discrimination within the context of American Indian education. The authors initiate their discourse with a condensed, insightful overview of the political history concerning American Indian education. This is followed by an outline of the theoretical models that could be utilized in order to elucidate the issue of second generation discrimination in American Indian education. Here, the authors are particularly interested in the issues of political representation within the educational arena, the academic grouping of American Indian students, and the issue of disciplinary practices used against them. These theoretical models are tested in a heavily quantitative analysis that examines aggregate data from over 120 school districts in the United States that had at least a 5 percent enrollment of American Indian students. Though relevant and explanatory in its own right, the numerous quantitative conclusions are at times extremely cumbersome and often confuse rather than clarify the issue at hand.

Where the issue of second generation discrimination in American Indian education is most powerfully displayed is in the second half of the book. Here, the authors shift methodological emphasis. They focus on a select case study of five school districts, two in Oklahoma and three in Alabama. From this, close to three hundred interviews were conducted with these districts' school personnel. These personnel ranged from teachers to administrators, to superintendents and directors of American Indian education programs. The racial composition of the interview pool was mixed between American Indian, African American, and white respondents. The construct of this qualitative design was exceptional as evidenced in the richness of the data provided.

Though the immediacy of the interview tool does lend tremendous insight here, an aspect of the methodology is a bit opaque. The authors asked a series of open-ended questions and then measured the efficacy of each response based on the manner in which the response was made: spontaneously or in response to a prompt question. The authors contend that saliency of an issue is derived "if a person being interviewed mentions a factor or gives an explanation spontaneously" (p. 108). The efficacy of the response given is diminished if this response was received after a prompt or guiding question was provided. I found the methodological soundness of this particular form of qualitative analysis curious at best. The authors certainly could have tested their theoretical models without using this quasi-scientific brand of interview labeling. Though it did not detract from the importance and insight of the work itself, it did serve to raise a methodological eyebrow.

The findings presented in this book lead to the conclusion that second generation discrimination within American Indian education is clearly evi-

dent. American Indian students are tracked into an educational curriculum less demanding than their ethnic counterparts. American Indian students are over-represented in learning disabled and mentally retarded classes and are subject to more numerous and severe disciplinary actions. In terms of physical and/or political representation, a glaring absence is noted through a lack of American Indian teachers, administrators, and school board members. From this, the authors conclude, from a politically laden position, that the second generation discrimination of American Indian students can be reduced through the presence of American Indian teachers and administrators. The argument here is that both physical and ideological advocacy—political representation—will, by nature, facilitate a political/cultural/economic shift in the means by which American Indian students are educated. This argument is premised on the trickle-down theory of educational equality: that the political inevitably affects the pedagogical. Whether the political voice of the American Indian educational community is loud enough to affect such ingrained and pervasive educational disparity remains to be seen. It also remains to be seen how clearly this voice will be heard.

Though minor nuances (the obsessive use of quantitative measures and the overly generous use of repetitive citations) may serve to detract from the readability of this work, it nonetheless brings to focus an important issue: that the educational opportunities afforded American Indian students are unequal to their white counterparts. In attempts to rectify or remedy this educational disparity, the authors look to the political arena—teachers, administrators, and school boards. Though certainly not a new suggestion, there is nonetheless contributory value in its plea. For better or worse, politics and education are entwined. The hope still lingers that the democratic ideals of plurality and equality will ultimately remedy that which *Brown* could not. The authors, intentionally or not, keep that dream alive.

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A Time Before Deception: Truth in Communication, Culture, and Ethics. By Thomas W. Cooper. Santa Fe: Clear Light Publishers, 1998. 256 pages. \$24.95 cloth; \$14.95 paper.

The main thesis of *A Time Before Deception: Truth in Communication, Culture, and Ethics* is that communication practices among indigenous peoples prior to their contact with contaminating influences were governed by a spiritual ethic that inherently resulted in greater respect toward other beings than do the various ethical systems that have come to dominate and define contemporary communication. Drawing on several years of field research and considerably more years as an authority in the area of communication ethics, Thomas Cooper advances his thesis primarily through discussions of general and specific observations and inferences concerning language, laws, rules, cere-